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M 2003

Group II

BARN

Thursday February 25, 1971

MR. NYLAND: So, tonight we'll have a little different kind of a meeting. It occurred to me when listening to last--last week that certain things were not entirely clear. And I don't think it's right. Every once in a while I think it would be nice if I were there at that time to--maybe to pick it up or to stop it in some way, because when you are on the wrong road and you continue on that, the conclusions of course are not right either.

Sometimes it is a question that you don't understand the question. And you cannot be blamed for that, because this kind of Work requires a great deal of attention over--over a long period. And particularly then when you are forced to answer, you dig into your own experience as well as you can; and sometimes the question as being asked by someone else does not fit into your own experience; and because of that you don't know really what they are talking about. And then many times you try to go

around it a little, trying to do your best. And then of course it doesn't reach the person who asked the question because many times there is then a feeling that:'well, it's all right what you're saying, but - it doesn't answer me.'

Now perhaps it is not always necessary to answer. I think that there are many questions which do come up for a person who wants to Work and tries and makes attempts which in time will be answered by himself when he continues to Work. The difficulty is always, it's really two-fold: one is that perhaps you have an idea that you're on the wrong road, and for that you want to be steered in the right way so as not to lose energy or to spend your energies in a direction that is not going to give you any result. And the other is of course that you don't believe that later on you will be able to answer the question yourself. When you ask a question, to that extent you are in the dark, when the question is honest. And when you are in the dark you cannot really believe that there is light, even if someone tells you that it will be later. For that you need a great deal of confidence. And then of course you can take the other person's word for it. But that doesn't happen so often because many times you really don't want to believe that someone else, simply by telling you that - to wait and you will see, that such a person is telling the truth. You want to believe it, but it doesn't help you, because your question comes from a point where you feel you have to have some further kind of a stimulus; and it is as if you - in that particular condition - you ask for a little light when you're in the dark about your experience itself. And it does not help you to say: keep on reading further and at the end of the book you will find a solution. You know, you will turn to the end of the book first because you want to see how it ended.

It is always a very difficult problem to communicate ideas when one

talks about experiences which are unusual. In ordinary life we have a chance more or less to understand similar things. Even if you have not experienced the same thing, you have experienced something that looks a little like it; and then a person can fantasy or imagine or at least have a little reliance for himself that he thinks that it will be similar, although you may change the words and it may turn out not to be exactly that same way, the principle many times is understood. If you know what it is to walk and someone says : if you just continue to walk on that road you will get to your end, to your purpose - you know that it is dependent on your walking; and then usually in ordinary life one says: it's all right. I will grow up. And when I have experienced a few more years I will be as big as my father. But you see we have no purpose like that that you can look at in this kind of Work because you cannot have a clear idea of how it will be when you grow up. You have imaginations about that, but what you think is of course ordinary subjective thinking. And we talk about an Objective world in which the different properties of a subjective world really do not exist. For one thing it becomes quite obvious that if we are striving towards a world of an understanding of an emotional kind and every once in a while one compares it with how life would be without the form of a physical body, when everything belonging to the physical body is taken away - there's practically nothing left that we know about, because we have been so used to express everything by means of a behavior form that even the thought processes taking place in the mind will require at certain times an activity of the body; because it is not satisfactory even to the mind itself to keep on thinking, because if that only took place, that what the thoughts would be after some time - if one knows what it is really to try to think - they will become - they will describe circles in your mind and they keep

on returning, even if it is a large circle or a small one it doesn't seem to give a conclusion. And although you may - in life - come to that realization that after some time you will get stuck, we are fortunate in being enough asleep not to believe in that possibility, and for that reason we keep on going, because we see it in our ordinary surrounding that things do change, and that there is growth and that there is a possibility of different kind of expressions of life; and we believe very much in the form in which life is being expressed.

So there is no blame when you want to talk about an adj--objective world and you cannot really indicate what you will reach. The whole difficulty in Work is always the state of wishing to be Awake. And the extreme difficulty that always appears is that you want to describe what it will be when you are Awake. And you have no data for that at all; just a few spiritual indications of how it might be. And if you are esoterically inclined you try to imagine how it would be to be without a body or to have ideas of a spiritual world in a certain way or sometimes in your own life when there are periods where even words will fail you, that then your feeling carries you further and you say it must be something like that. Many times of course it ends up without having the opportunity of a real experience. You come to a point where you see a possibility and then you also have to leave it.

When Gurdjieff talks about the Lights of Karatas reflecting in the sky of the Universe he does not describe Karatas. He tells Hassein constantly that they're on the way to Karatas and that then if they reach it, then he will tell them certain things which at the time when they are taking the trip or when they find themselves on the ship Occasion or whatever it is, that they are as Karnak or Algamatant may introduce as different kinds of methods that it is always

during a process of trying to get experiences and to collect data about oneself that one hopes that one gets to the stars in time, but the description of what is beyond Orion is impossible.

Many times in these kind of things I start to combine what I receive from different places as in--information about their groups and their talks and the questions usually are--are quite similar; and I pity every once in a while a nucleus who has to be able to answer and cannot really answer.

There is one thing in last Thursday that struck me. I do not know -- I do not know if the person who spoke is here, I don't know who it was, only I can identify him by saying that according to him he had been to a Monday meeting and came back with some impressions which helped him a great deal because then he could apply that, and he actually started to apply what he had so-called learned on Monday and reported on it on Thursday. And his, what he received from Monday - I'm sorry to say - was completely wrong, and it was misinterpreted. And I felt so sorry and it was not caught enough to tell him, 'No, you're on the wrong road.'

I hope whoever asked it is here. The question came up, the question of observing, the question of seeing oneself, the question of becoming familiar with oneself, of acquisition of knowledge of oneself; and that then this, coming then from Monday was taken as : 'I keep on now, as it were, becoming more acquainted with myself as I am, and that really increases the facility for an observation process, and I felt because of that much happier because I seemed to be much more successful.' All you acquired was a little bit knowledge of yourself completely as unreliable as all the kind of knowledge you already may have had about yourself.

What is the quintessence of Work? I've explained so often that it is a step up. It is not the same level of subjectivity. It is a different kind of level, like we make a distinction between Heaven and Earth. There is not something that goes over slowly from the Earth into Heaven; because you must know that. We see Heaven as the sky and we think that the sky and the horizon at the horizon will touch the Earth. And in the beginning we didn't know very much about the roundness of the Earth as a globe, and people would walk and walk until they would get to the horizon which never came; and that gradually they could--must have come to the conclusion that they would return to the same point of origin by having round--walked around the circumference of the Earth. Now of course it was then obvious and then it became scientifically explained why it had to be like this because the horizon was just a fata morgana, and the idea of the sky was not even clear what was meant, and one could not understand space at that time.

In the beginning with our Work it is the same thing. You cannot understand what you are looking for and you think then that by just collecting data or facts that you then will reach a certain point, and you can call it understanding because it becomes associated with maturity. And the experiences which give you data about yourself and your behavior of course is an accumulation - that is, there is an increase of knowledge of yourself. And as you walk around the circumference of the Earth of course you have exercise and you see a great many things; and you see also what is available in nature. And you of course draw conclusions about yourself - how you meet natural law and how to overcome obstacles of the Earth. You can even climb mountains and swim through the Pacific Ocean.

But you see we don't talk about that at all. We talk of course about facts. The questions of facts came up in San Francisco. Someone wanted to know: what is it? What is a fact? And then a little later he asked: "how is a fact connected with self-knowledge?" And also, there, the question was not answered at all. Because it is so easy to explain a fact, because we know that in ordinary life. When I say a 'fact of my existence' means that the existence is the fact that gives me assurance of my existence. The fact is a configuration which belongs to my mind by means of which I think I see reality. If I didn't have a fact it would become ephemeral. I would not be able to talk about matter. And that's why one says 'as a matter of fact' because it is closely related to a material something that can be touched. And the facts that I collect are collected by means of the five sense organs which are constantly in touch with that what is being seen or heard or touched and then record in my mind a fact of the existence of outside objects.

That of course is not self-knowledge. But when I consider first the question of the accumulation of facts about that, what is outside - what is the outside world as represented by human beings or by Mother Nature and all her children - I still have my doubts every once in a while that that what I receive as a so-called fact from the outside world is actually there, and of course one quibbles and philosophizes a great deal about : is it really a fact, or if it is just a figment of my imagination; and is it a psychological fact in my mind which represents that what is causing a certain image in the reti--on the retina of my eye which I then afterwards verify and simply say by touching 'it must exist.'

But there are many things that have been written and philosophized

about this kind of an existence as reality, and that everything then perhaps is either all reality as matter or it is non-material. And I don't get very far in continuing to think about that, because what is the difference? The difference is only the relative value of each material form; and that what I then say such material existing on the Earth and of which I am a part and which is subject to three dimensions - even the third dimension I assume many times. And when one sees it unless you know how to focus or when you have lived through life and have verified what you are seeing, you do not know the third dimension at all. Everything is in the beginning, 'flatland' - two-dimensional only; and only after some time a child starts to get an idea of a solid. Of course you must--you must know that of children, how sometimes in playing with blocks, they do not see that there is something back of the block, but they only see the surface. And when gradually the eyes becomes sufficiently attentive for shadows and differences of degrees of gray and black and whiteness, that then conclusions are reached that there must be a third dimension. And the verification is to go there and to find out with your hands in touching that there is something else which is extending further than the surface of just length and breadth or width, and the depth of something becomes the third dimension.

It's the same with the Earth when we walk on it. It is very definitely a realization of an extension of matter in three different directions and then again stopping at that point. If one wants to continue on the basis of material form one has to imagine the matter to be in a different kind of a shape as separating molecules and becoming - if it is a solid - first a liquid and then vapor or whatever may be as steam if it is water, or vapor of certain kind or gaseous forms - 'phases' we call them. And then again I stop because I cannot

see further.

That what is vapor also extends and disappears, because vapor is a substance that can be contained in a form but when the form is not there it disappears into space. Liquid already has the same kind of property because it has to be contained in a container; but there is always a little bit of water left which afterwards evaporates and then going over into a vapor phase, also disappears in space. Only a solid becomes reality unless it also - like ice - evaporates.

And it is these kind of changes that takes place in ordinary life which make it so difficult for us to understand different ways of forms or different ways of existences. And although we use words like 'spiritual', 'spirituality' and things that apparently are of a different kind of a nature; and I've mentioned many times magnetism and electrons or electricity or that what is forces acting on each other through space without touching; magnetism of certain kind also applied to oneself in influences one has - one person on another - not by touching but by just Being. And the surrounding then, that is the--the creation or an acceptance of an atmosphere which also finishes after sometime. And one must then indicate that that what actually takes place is the matter as they are, as molecules, simply separating, and leaving more space in-between. Still it is the same kind of a matter.

Where is a change of that kind? You see physically we cannot understand that. That is, when physics was studied it always got stuck on the question of molecules. And it is only by the introduction of a new kind of a concept which became chemistry that then out of molecules atoms started to exist. And the different was that a molecule, when it is not to be split up anymore

or even when it is constantly being divided, will always remain the same substance. And physically speaking, that was the end of physics.

Chemistry picked it up at that point and said, "if I continue to split a molecule, but if I know how to split it then I can get an atom; and an atom can have a different quality from a molecule, because the electrons which are in an atom are arranged differently from the molecules, which are there, although they contain electrons-always remains the same."

Onestarted to talk then about two different kind of reactions, as it were: one was ordinary mixing, and the other was a chemical reaction. The mixing meant that I can mix all things together and if I know how, I can still separate one from the other, because the different matters which were used always remained the same as matter. But when two or three substances would come together and then react in a chemical sense, that what started to appear was not so easily brought back again to the original state. And this is the difference between physics and chemistry.

We talk about chemistry in this Work. And we talk about psychological and cosmic chemistry, because even with this chemistry when--w--with which we are familiar - at least a little bit in studies of exact science on the Earth - we still get to certain points where we cannot go further, that even if we know a little bit about the description of an atom and assume - although we must assume that they exist because we see the results of a movement, never having seen them by means of a microscope, we have theories about how electrons are connected with each other - and we were not quite sure in the beginning, and there were mostly two kind of theories - one of Bohr and the other based on cubes formation, like crystals. Finally we start to believe more and more that the electrons

are in accordance with the nucleus and different rings around a nucleus, and that the differences which then start to exist - understanding more or less now a different kind of a law of a change which is very much like a mutation in botany where one species goes over into another and does not revert back to its original identity - that then this same kind of a change can take place, and that even in nature it is possible as we know on the Earth that certain laws exist which we can explain more or less in a different way, and not sticking to nature itself, we get away from Mother Nature, as it were, and we start to apply in our thoughts already, forms and laws that we become familiar with which do not act in accordance with ordinary natural law. We call them then, for us still, chemical. And if we are interested in cosmic chemistry we call them spiritual. The principle then is the same, that if one keeps on dividing, and a molecule being divided then into atoms and electrons, ~~and then the electrons~~, and then the electrons again as a form which represents sometimes isotopes which belong together and only differ in one electron itself and still retaining its same chemical qualities of an element, that then the reason for having this continued division is only showing up our ignorance. Because we may say that the nucleus of an atom is made up of protons and neutrons; and neutrons in themselves being neutral; and then containing positive and negative electrons which neutralize each other; that at the present time we have about twenty different kinds of protons and electrons, mesotrons, neutrons and so forth which we cannot further define , then only saying that they have a different kind of a configuration but otherwise remain identical with each other, and then in chemistry also we get stuck.

The only way by which there is a light ray also in chemistry is the continuation of an atom acquiring for some reason or other more and more electrons around the nucleus, and that then the change of an element to another element which has a different kind of atomic weight and may change only in the value of one added to it, that in the description of such elements and atomic structures, then gradually the nucleus is building around it more than one circle of electrons. And it becomes quite interesting then, because there does not seem to be a limit.

You see, when one goes from the simple atoms of hydrogen and, just to skip a few, and if you know the system, the periodic system of Mendelyeev and can visualize that a little bit in accordance with certain classifications which are based on the law of Seven, and that there are different groups, and that each group representing certain different valences and characteristics of different elements, that then by adding constantly to the atomic weight by the addition of another electron and another, that one finally comes to very heavy molecules of which, for instance, barium is one. And then it comes close to the elements like radium. And then the--certain phenomena happens to take place. That is, that the nucleus cannot contain, because of its own attraction, all the different circles or rings around it, and that then there are too many electrons which cannot stay within the centrifugal force of the nucleus. And since each electron in such a ring is constantly moving around the nucleus, there are times at which such an electron will be thrown off because the tangential force is more than the attractive force.

It is interesting, I say, that that takes place, and it explains for us,

chemically, the radioactive matter. It explains why there are at the present time certain substances which, you might say, evaporate by leav--having certain electrons leave them.

The principle is again the same thing we have talked about. That is, when a ring is connected with another ring by means of different electrons belonging to the outside ring, the quantity that is necessary for a new ring to be formed is a very definite quantity of energy which we call a 'quantum.' And because of that there is a definite change between one grouping of electrons around or all belonging to one ring → and another grouping of electrons belonging to the next ring. This we call a 'step-wise change' in an atomic structure of an element. And the proving of that what actually takes place is that when the quantum is as it were so far removed from the attracting force from the nucleus it must then go over into something else and leave the element and it becomes radioactive.

This principle is known. And this is the principle that belongs to the possibility of spiritual development, when one talks about cosmic chemistry. It is a psychological effect that takes place that physical forces and even chemical forces, which are practically the same as physical, are not sufficient to hold a certain electron down to Earth. That means it cannot be contained any longer in the nucleus of a certain atom and then must go out further into space and live its own life, or become connected with other forms of Life existing.

This is the principle of Work. One keeps on adding constantly to that what one is in nature and living on Earth, constantly trying to acquire more and more self-knowledge of oneself, up to a certain point in which, when the aliveness of a man continues, he is not able to contain any longer his spiritual

existence, but his spiritual existence has to leave the atomic structure of himself. It is simply a different way of describing death, because if a man remin--remains alive there is at the time when he dies physically sufficient energy left to take care of the electrons which then have become radioactive, and are no longer bound to the laws of Earth. But at the same time, this whole structure indicates the particular process that has to be followed. The process is the introduction of a quantum which enables a person as it were to go from one ring to the next ring.

We are divided by a quantum when one lives in a s--subjective world and wants to go to an Objective world. In Work one belongs to a different kind of a ring. One belongs to a ring which is freer from the ring where we originated from. When one is subjective and for certain reasons a quantum can exist, then there is an acquisition of knowledge for oneself which belongs to the next ring. That is why it is simply adding more and more to the ring of one's own existence in a subjective world, if I only acquire more knowledge and facts about myself. The process of being able to go over to another ring, that is, further away from the nucleus but more or closer to the possibility of gradually leaving the ring itself, and leaving the atom and the element and the nucleus - which in the real sense would be evolution for a man - is simply that I have during the period of the acquisitions of ordinary electrons for one ring the opportunity to start to distinguish between that what is truthful and isn't. The further I get away from the nucleus the more chances there are for me to understand myself better in an Objective sense, but I don't as yet become Objective until I am free from the bondage of the nucleus. And this is the process that one wants to accumulate

facts about oneself. It is not just a question of facts. It's a question if the accumulation of such facts will actually give a person at a certain time, an insight into himself, and that in the acquisition of such insight certain processes takes place which belong to the concept of freedom, so that more and more as facts are accumulated that in going, you might say, from one ring to another and getting away further from the original source of attraction which is the physical nucleus, that then a man, because of maturity, would ultimately reach a ring on the outside of himself which would enable him to fly off into space, not being attracted any longer by that what he has lived through.

This is the process that would take naturally would take place (?) for a man when he would furnel--follow his Karma. When he simply lives in accordance with the laws of Karma it may be that he has to have many reincarnations to fulfill such a law, and that his final maturity can lead him then to an absolute existence. If it were possible to have that time length on Earth, it would take place on Earth and Methuselah - most likely since his name is still known - was one of those men who happened to become Objective on Earth.

The question for us, living in the society which has been created by man and has produced more and more attractive forces towards the nucleus of oneself - and many times the nucleus becomes represented by the requirements of the physical body - the electrons become his behavior forms and that gradually in the expression of such life, which we call now facts of one's existence, one becomes more and more aware of the fact that going away from the laws of the Earth as physical body, that certain electrons then acquire the possibility of uttimately leaving the totality of the Earth and being free from the Karma which

is presented by the Earth itself. It is really that kind of a process in realizing what would take place naturally and then go over - although step-wise - into the possibility of Great Nature, that man, not being satisfied with the condition in which he is living as existing within himself and with the self-knowledge which he acquires, that then he wants to do something about himself, realizing that if he just leaves it to Mother Nature that maybe it is a very long time before his own Karma could be eaten up. For that reason we call Work on oneself a catalytic influence.

The introduction of the catalyzer in Work is a concept which gives me an idea of how to become free. The idea of freedom has to do with the acceptance of myself as I am, and for that I need a variety of different facts. And the facts which I accumulate in a natural way, the further I go away from the influence of the nucleus, the more there is a chance that such facts could become - I call them sometimes 'ethereal' in quality, which will enable me at that time to understand such facts a little differently from what I originally thought them to be. And when they become freer and freer - even if they still belong to the ring and still are rotating around the nucleus - there is a possibility in life itself that that process - when it is taking place and life can extend itself long enough on the Earth - that then they will become free from me.

What is really the reason for wanting to introduce a catalyzer? It's only to speed up the quantity of electrons around the nucleus so that the totality of that what is the behavior form of an element or an atom is then in accordance with a different way of living and a different way of behaving. At the same time when this happens the nucleus becomes a gyroscope, and because of the activity of such a--little electrons around the nucleus becomes more and more stable

in itself. And you might say that then it becomes a foothold for a little electron on the outside ring to be able to be thrown off.

If I remain wishy-washy, there is no chance for me to lose my behavior forms. I will remain connected with them. I will remain and have them submerged within me. But when I am of more solidity, then the behavior forms which are on the outside of myself already practically ready to leave me - that is, the kind of behavior forms where there is very little attachment - then there is the possibility by the increased velocity--velocity of such electrons that they will fly off by themselves.

I hope you understand these processes because that is why I talk about, as it were, to give you a little perspective what is taking place, and why one should have facts which are already freer from one's own behavior. The facts that I am looking for I call, of course, Objective facts. I call them truthful because they are not bound to me. They can live by themselves and on their own without any attachment to me. And the result is; I wish a method which gives me detachment so that then in the possibility of the observation process, that is the acquisition of such knowledge, that then I will use that what is behavior for me in such a way that I can accept the behavior simply because I am no longer attached to it; and the behavior itself as a form is not attached to me and then can take off.

The process of the accumulation of facts for myself I get by means of observation. But when the process is such that I have increased the velocity of all the electrons and that I am as it were, finished with a great many behavior forms because I already know them, I don't have to repeat them anymore.

(Was that? Yah?) (Turning of cassette.)

Now it may look as if you--I've carried you a little bit too far away from the practicality of Work, but of course I haven't. What I want to know now is first about myself, how I behave. Of course I want to know that as a fact and I want to make sure that the fact is Absolute. The more I now can accept myself in whatever I do and take this behavior form as something existing without attachment, nevertheless recognizing the existence, I have called it, as a form of Life existing in a form, in which the form is negated by the acceptance of such a form and that what is left is Life as an electron which then can move freely away from me, that then it has to be followed - this observation - by the two other requirements, which of course I call Impartiality - because that gives me detachment, and what I call Simultaneity gives me the ability to understand space. Because I want to get away from myself and I want to live in a cosmic range - I can call it self-knowledge, for a long time, and then Self-consciousness; but the knowledge has to be proven to be knowledge which is worthwhile for myself; and I want to change this knowledge into an understanding of myself, and I can only do that by the utilization of the electrons running around the nucleus in forms of behavior which I ~~tohn~~ then wish to observe as if from the outside, looking at the electrons and recognizing myself.

The study of myself simply means, I want to find out what I am. But I have to go through a period of the acceptance first, to know that I am made up of certain things. And I will not be able to understand myself when already for each particular item of behavior ism I have already a word which describes it and which then I put in a category of my memory and with which I will continue to have associations. I first

must establish the ordinary alphabet before I can write words. I cannot start with words. I don't start with higher mathematics. I start with the A-B-C, afterwards a couple of additions and subtractions, multiplication, division, then root systems, then perhaps some other kind of divisions as equations, then unknowns are introduced, then the solution of such equations, then introduction of calculus. That what is necessary, to see what is mathematics in action, what becomes for me gradually the building up of a certain system which is based - as I've said many times - I want letters. I want to be able to write them first. I need a pencil and a paper. Then it can become a word. Then I can scrawl. Then I can b--make a letter. Then it is a symbol. Then I can pronounce it. Then in the pronouncing I can give attention to that what is the word. Then I can put content in the word. Then I can write combination of words which are related. Then I can make a sentence with a sentence within such a sentence. Then I can write a book. Finally I write the book of my life. This totally is my aim, because I'm interested in myself to find out what it is that I have to Work with; and how can it be when this what is so-called material for me to Work with, is all the time in a state of lethargy, laziness, sleepiness, non-interest.

This is constantly the difficulty we have in this kind of Work, because we now talk about ambitious people. We talk now about those who really want to be free because they realize this bondage is human and we want to become - I don't want to say angels, but we definitely want to become free. And perhaps even that you will not believe, because what is freedom? Freedom from what I am as a form. And the form is made up of my behavior. And that what I notice as form in a behavior becomes that what I am on Earth and in which in

this form my life is contained. And the logicality of such reasoning is, that the freedom has to do with my Life and not with my body and not with my mind and not with my feeling as they are now. The changes that must take place for a man of course have to be slow, because you cannot expect a person to understand Work. And when you answer you have to start where the other person leaves off. You have to see what is the reasoning of the questionner. And with that you link up the beginning of your answer so that - I've said so often - the trust is established that they know you know; they must know that you know, and then you, knowing can make them see that you know. Then you establish confidence when they know that you know what you are talking about, and when you are talking about them, then you have a relationship.

It is difficult to build such relationships and it will take a long time, particularly for a nucleus, because a nucleus is also heterogeneous. It has to become 'homo' - geneous. What is homogeneous? 'Homo' and 'genius'? 'Homo' is a man, 'genius' is exceptional. Sometimes it is geniality, relationship. Homogeneous means oneness, so that one can turn any phase of oneself to anyone or any kind of condition. This is the idea and the concept of harmony that Gurdjieff talks about - the ability of a man, to be, and then leave it at that because then you can start defining; to be what? all around? And of course one says, "to be" and then you use the terminology we assign to God - omnipresent, omniscient, and omnipotent. That what is 'homo' is 'omni' when a man is full grown. And that what is 'genius' becomes the three 'omni' characteristics of the Lord.

All the time keep in your mind the depths of Work, that you see constantly that this Work has something to do with the possibility not only of evolving but the possibility of finally understanding reasons for being on this earth and being alive. That one sees much

more the unity of a totality of Life existing, and because of that the question of prayer, the question of a relationship, the question of a spiritual world, the question of having an aim in your life which I've called cosmic aim or sometimes universal aim is the most fundamental thought or feeling you can have.

But you must remember that one does not write essays just because you would like to write them.You have to go through the whole periodic system of building up all elements out of the total quantity of all such material which can exist on the Earth.You have to realize that the patience which you must have for Work, the patience will come slowly ~~when you~~ when you see gradually a little light dawning in the darkness in which one lives. And for that confidence is necessary to see that that what is being told, you can extract even from that what is being told, enough information for yourself which is useful, even if a great deal of that what is being said is not entirely correct. And it is not that I want to correct such answers. All ~~that~~ I wish to correct is when there is no sincerity, when there is only flippancy, a little too much superficiality, too much referring to oneself without making a link with the person you are talking to, then only repeating what they may have said. A task for a man who wants to answer is sometimes to repeat completely what he has heard as a question and to put it in certain words, so that then the questionner will start to hang on your lips because after you have repeated his question he's ready for your answer.

You must be patient with each other. You must not criticize each other. You must not talk afterwards as if you know it. None of you know. You must know that. That is perhaps the first knowledge ~~that~~ you must know - that you <u>don't</u> know; but that all must strive in order to reach a

certain level from ~~which~~ where it is possible to tell something about the panorama of that, of the world where you came from.

The simplicity of this kind of thing. It is so difficult for me to ask you: ask me questions, because you won't ask me the questions. You will ask it of yourself. You have now a chance to ask yourself. You sit. What is awareness for you, now, at this moment? I'm not talking about when you go out, and not talking about tomorrow, and not talking about I don't know what you have to do during the day. I'm not talking about what you think you can do in ordinary life as if you already could do something in ordinary life. You're, just at most you can be reminded with a cqp - couple of flashes of insight that Work could exist for you but it doesn't exist. And that's why I say, it is the acquisition of facts. They are not as yet related. Later on you related them. Because a fact as a concept starts to move into another fact, and the relationship of facts together will give you the experience of your own behavior. The purpose is to have this 'I' constantly, or at least longer than is necessary for the observation of one fact only. It should extend. It should be held onto. It should remain. But you do that only when the circumstances, conditions, and all that, are so simple, and you yourself in that what you wish to observe e--are--is so simple. You do it when you have an activity which is partly already habitual, so that the habit comes back to your mind. Since it was a habit of behavior your mind is already a little freer. The question of the continuation of your activity requiring energy, because you're not dying when you Work. You continue to live unconsciously. That what is needed for your unconscious existence - like breathing and blood and all the rest requires a little bit of energy. You have to give it, but you don't want to give too much, for two reasons.

If it's too much you are so engaged. You cannot separate anything. You cannot create an 'I' at all. And the other is, if there is so much going to your unconscious state, how can you feed the little 'I' when it cries for help? You have to create it of course. It is the image of something. It is that what is the quantum. It is unfamiliar to a natural world. It is the bridge between subjectivity and objectivity. It is, on the scale of evolution, the next ring for a man when he has four chances of consciousness, which of course I don't believe very much in. I'm only interested in this life, at the present, because I live it. I'm still here. I know what it is to sleep physically. I know how it is to be as it were, dumb in my sleep, quite inactive, only maintaining the utter necessities of my body and my mind and my feeling. I don't even want to be disturbed in my mind. I don't want to - dreams. I don't want any kind of restlessness of my body. I don't want any high blood pressure because of emotional states. This is what I prefer as sleep. It is that condition that I ~~what~~ want when something else wishes to observe me. I want to reduce my ordinary existence in ordinary life to a state as if it is actually in a physical sleeping state. It means the physical body is not demanding anything. It can do with (its) very small quantity of energy. That is why I say when you get up out of bed don't do anything. Sit at the edge and move a little and get up a little and sit down and walk, early in the morning; you're not as yet attached to your habits. You don't have them. You remember maybe a little bit of your physical sleep. It might help you. But your mind can be clear because it is not tired, and at ~~the same~~ that time that mind allows you to use certain parts for mental processes which are out of this world.

Understand the clarity of this kind of Work, and don't be stupid in trying it in all kind of non-sensical conditions where it is already written up from the very beginning that it is a failure.

You sit in a chair. That's all. You sit here, I said. You are aware ~~noe~~ now. You try. You move too much. Sit quiet. Many times when you sit on a chair - thank God you sit on the floor here - when you sit ~~on~~ in a chair like they still do in San -- Sebastopol, the creaking of a chair, the noises that are there - you can hardly hear what they are saying. It's much too difficult even to listen to such tapes.

You wish a state ~~of~~ of a body, as it were, being inactive - almost, I say, ~~being~~ asleep by itself. You want as a contrast a state of your mind which is fully awake. You start with an awareness to see if a flash of a moment can give you insight into the existence of yourself.You want energy for that because that has to feed your wish. Your wish for Work has to be there because you don't want to be bound. That's really the greatest motivation - the bondage of this Earth, the being kept by this Earth; particularly now being kept by culture, not only by nature; the culture we as human beings have produced, with war and inflation and goddamned nonsense. And we are bound by it because we have to. Otherwise we go to prison if you don't pay taxes. It stinks all together and you must know it. But you must also know that living in it you begin to do the same thing. That's why it's important to understand what is needed for my observation of myself; the acceptance in the first place - that is the letter A B C as letters. It is not as yet a word. It is not as yet consciousness. It is not as yet Conscience. It's on the road. I sit on the edge of my bed. I lean over. I bend. I close my eyes. Something in me is Aware, this body sitting.

It is Aware of this fact of my existence. This 'I' now knows - this 'I' has Work to do. This 'I' is now there for a purpose to help me and guide me, to give me a chance to become free.

That is why I want to start in such simple activities and I want you to talk about such activities. What else will I say, to eliminate all the goddamned junk that you usually think about, to start to consider certain things which are not familiar to you - let's say like Amity and the Guesthouse and this Barn. Are you treating it like your child? Are you treating it as your friend? Are you treating it as something belongs to your family? Do you know much about families? Do you know how it is when a family actually takes place that you are part of it, how it carries you? Do you know that you don't do things for someone else? You do it for an aim. When you keep the Guesthouse clean you don't do it for anyone else. You don't do it , perhaps for yourself, but you do it for the maintenance of an aim that we are after with this Barn and this Work and these ideas. The whole idea of being here is an idea. It is not this ordinary, even ordinary, activity. It's not even keeping the Guesthouse clean. That is logical you keep it clean. When you live there you take care of it. We will help you all we can with every way. But I want those people and also those who come from the outside and maybe come to the Guesthouse and maybe sometimes would like to eat there - to bring with them an atmosphere of a certain kind.

I do not know if you understand sometimes atmospheres that are created by a family, by a father and mother, by children, by brothers and sisters, by friends, by colleagues, by people who are researching together.

You understand what is meant by a Guest House, when people maybe want to have a little rest, and maybe want to sit and talk

a little, and not just nonsense. When there is a regulation of a certain kind, adhere to it. Stick to it. When you have to get up - get up! Don't wait. Every once in a while you must understand what is needed as discipline. When you haven't been taught you teach yourself now.

When I say about variety of different things we will change here at the Barn because it is still this and that, a little wishy-washy - I know what I'm talking about, I also know how long it will take. And I know how difficult it is in the beginning. But it does not mean that I will let up. I know that there are many things that are misused around here; and there is still too much, <u>much</u> too much gossip, much too much talk, talk, talk, and losing yourself in it. It's wrong. It's not right for the sake of Work. You can't Work in such conditions. You can't even think about it because you have no desire. All your energy goes into superficiality. That's why we ~~still~~ have groups. That's why you have to be honest in groups. That's why you have to understand each other, you have to learn.

The little groups - yes, they're good. They come, at least they can come to the surface then as something essential. That is needed for us. There is not enough. That's why I come tonight to remind you of something else, not just hum-drum existence having a meeting and having a little talk, talk. No. A few words honestly spoken, very simply expressed. I tried today. I sat in a chair after breakfast. I had gobbled it up a little bit too fast. I found myself with five more minutes. I didn't have to go yet. There was someone there I could talk with. I didn't have to be in a hurry. I didn't have to talk. I could just sit. I could watch the window, I could see the sun come up. Maybe I could read a little. Maybe I could think. Maybe I <u>could</u> come to myself. Maybe I could sense myself. Maybe there is a

possibility that I straighten out and take a deep breath. Maybe during that time something could be there, as it were, observing me, being present. At such a time I could pray: Oh Lord, help me, come to me; I wish, because I want to grow up. I don't want to stay here constantly. I want to pay for my living because I want to become a responsible man. I want to grow up to be able to say, "Farewell", so that I then can stand on my feet and walk.

But I want to remain simple in my activities and not as yet I know all my thoughts and my feelings. I would love to be objective to them. I cannot and I know it. I must know what I can do, what I cannot do. But let me do what I can."Lord", I say, "help me." "~~Dieu~~," Ayez pitié de moi", I said the other day, "Lord, have mercy". That we do sometimes. That one used to be number twelve as a movement. That included all the signs of the zodiac. Twelve, one and two, three. Symbolism for yourself, little bits of notes that all of a sudden you find in your pocket; you're reminded. A shirt that is a little ~~bit~~ hairy on the inside - maybe it can prick you to life. Maybe it can remind you. Maybe a pebble in your shoe. Maybe certain things that you want to invent for yourself to help you. Maybe you can become serious at times, maybe even actually consider the necessity of seriousness. Maybe it is written in the Holy Scripture that there is an aim for a man when he was born on Earth, that whatever it was that his ancestors had given him, and whatever it was that produced him at a certain time - conception, and whatever it was that he got from his father and mother and all the rest and the conditions of life as they existed at the moment of conception and the moment of his birth; and then when he was on his own and started to breathe and his umbilical cord was cut - he

was free. And then, something spoiled it again. And one says, "God, why, why should it have been spoiled for me when I was beautiful and I became ugly?"

If the ugliness is just a little skin deep I can probably wash it off. If it is a little bit more difficult I can use soap. If it is still a little bit deeper maybe I have to use sandpaper. Maybe some times I have to use a chisel.

But I want to be essential in order to find the reality of the truth within myself.

Sit quiet once in a while. Send a prayer up to heaven where you think the Lord may be. Send it to your heart where you know the seat of your life may be very close. Your Magnetic Center circles around your heart. It wishes to be let in to be able to give the energy from Magnetic Center to your heart, and what is also left wants to be given to your Self-consciousness.

Keep on Working. Keep on meeting. Attend, but quietly. And talk about Work, not too much about yourself, then only as an instrument for Work. And set in ordinary life your ordinary life in order. And fight for more understanding among each other. And let the Barn remind you - each time that you look at it, maybe in moonlight, maybe early in the morning when you come, maybe when you leave it and say, "I am back again into the world. I leave the Barn now for whatever it is. I thank the good--Lord for having been there." If you could see the Barn as a holy building. It has to be made holy. It wasn't before. There was natural law. We wish spiritual law in this Barn. The people who built it were naturally correct. We who maintain it and wish to maintain it will have to give the content to the Barn itself.

I hope you can Work. I'll see you again, soon. Good night.

trans. by: Victor Sirelson

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